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wilds of the Isaurus and the fastnesses of the Taurus impracticable for Paul, so that instead of pursuing his way southeast from Derbe to Tarsus his zeal found vent in a slow and easy traversing of the old ground. According to this supposition the apostle evangelized the cities of Galatia not when being hunted from town to town on his outward journey but on his more leisurely and effective return. Hence the words of Paul, "Because of infirmity of the flesh I preached unto you at the first" (Gal. 4:13). Thus also is to be understood Gal. 4:14, 15. Disfigured and bandaged as he was after his recent experience, instead of their treating such an unseemly preacher with that loathing which the ancient world felt toward the maimed and unsightly, they received him as an angel of the Lord, and, had it been possible, would have plucked out their very eyes to have given to him.

The theory is supported with further considerations and suggestions and the conclusion drawn that if Paul is able in writing to the Galatians to refer to events which happened at Lystra, this region must have been the center of the Galatian churches. This involves the assumption that the epistle was written to a small community and was not a manifesto to South Galatia. This again carries with it an early date for the epistle; for, contrary to the ordinary assumption that the Judaizing mission extended from Perga to Derbe, if the Galatians lived in the district of Lystra a small and speedy mission of Judaizers might have done the mischief.

"The Historical Trustworthiness of the Book of Acts" (H. H. Wendt in the *Hibbert Journal*, XII, No. 1 [October, 1913], 141-61).

The historical interpretation of the Pauline epistles must be undertaken without relying on Acts, and the genuine epistles of Paul must be made the criterion for the historicity of Acts. Applying this principle, as enunciated by F. C. Baur and the Tübingen school, the writer is led to recognize the Book of Acts as of great historical value for a knowledge of the Apostolic age. His inquiry is based on the critical analysis of the sources, and he finds that those elements due to the older traditions are of greater historical value than those of the main source, and that they contain a great deal of valuable material supplementary to the statements of Paul.

"The Integrity of Second Corinthians" (Allan Menzies in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 366-75).

Professor Menzies' article is a reply to an article on the same subject by Canon Kennedy of Dublin in the April and July issues of the *Irish Church Quarterly Review*. Professor Menzies contends for the integrity of our II Cor. against Canon Kennedy's contention that the last four chapters are Paul's second epistle which he wrote "with tears." The main argument is with reference to the threat in 13:2. This Kennedy holds was withdrawn in 2:1. Professor Menzies thinks this cannot be so construed but that it rather intimates Paul's intention not to pay the Corinthians another visit likely to cause him so much pain as the last one had done and explains why, instead of coming himself, when he led them to expect him, he sent the letter. Both critics agree that Paul had visited Corinth after I Cor. was written and before he wrote II Cor. and that the threat was uttered at the close of that visit which had ended painfully for both sides. Menzies thinks it inconceivable that the threat should be withdrawn, and after answering some further minor difficulties, he takes issue again with Kennedy as to the abrupt and awkward transition from the last verse of the ninth chapter to the first verse of the tenth. Menzies regards this as of little difficulty because of similar

breaks in other letters of Paul. He tries to show that the break is not absolute and argues for a close sequence in the epistle from first to last in the order the parts lie before us.

"The Latin Prologues of John" (B. W. Bacon in the *Journal of Biblical Literature*, XXXII, Part III [September, 1913], 194-217).

The author's interest is with the Codex Toletanus, a Spanish manuscript of the tenth century which has two prologues to John, the first being a common or monarchical one and the second having the heading "Insipid Prologus Secundus." The first two-thirds of this second prologue to T are parallel to the first part of the chapter of *De Viris Illustribus*, which in H Θ Benedictus constitutes the prologue of Jerome. The last third of T<sub>2b</sub> is parallel to the fourth form of prologue known as Reginensis and Stuttgartensis. Burkitt argues that this second prologue of T is the original source from which Jerome and Reginensis have drawn, basing his argument on a comparison of the two parallels, thus making the Prologus Secundus of great historical value. He concludes that this second prologue of T gives the earliest form known to us of a very remarkable theory as to the origin of the Fourth Gospel. Bacon argues, to the contrary, that the compound is derived from its two factors and then narrows his interest in T<sub>2b</sub>, the Greco-Latin prologue, the antiquity and value of which is of great concern. This Harnack has proved older than Philastrius, Jerome's older contemporary, which would determine its date as not later than 383 A.D.

The writer next turns attention to the questions suggested by Clemens' proposal to regard the testimony of Papias to the Fourth Gospel as authentic, thus "outweighing in importance all the rest of the external evidence put together." Bacon here reviews the judgment of Harnack, Zahn, and Lightfoot on the matter. The deadlock between the critics leads the writer to attempt a new way out. He notes the reasonable concessions which he thinks may be made on either side. On the one hand, something of this nature must have stood in Papias, the clause which actually purports to quote his *Exegesis* not being a pure figment of the imagination. On the other hand, the difficulty must be admitted of accounting for the silence of all the early defenders of the gospel, if Papias' testimony had anything like the form proposed by most modern defenders. Bacon seeks an explanation which solves both difficulties together through a closer scrutiny of the text and bases the conclusion at which he arrives on the universally admitted composite character of the prologue in question.

Here Clement and Lightfoot alone attempt to trace the clause "descripsit vero evangelium dictante Johanne recte," which occurs at the end of the first paragraph in T<sub>2b</sub>, to anything in Papias, and even they regard it as a mistaken inference. As for the second, anti-Marcionite paragraph, it is rejected by all critics as worthless. This narrows attention to the remaining part in which occurs the statement that Papias declared the Fourth Gospel to have been given out "by John in his lifetime." The argument turns on the meaning of the word *manifestum* (evidently intended for *manifestatum*) which appears in this part. Bacon says there is no warrant for making *manifestare* take the place of *edere* which is the proper synonym for *revelare*, the common equivalent for *ἀποκαλύπτειν* in ecclesiastical Latin. The Greek translation would be *ἀπέκαλύψῃ καὶ ἔξεδόθῃ ταῖς ἐκκλησίαις (ταῖς ἐν Ἀστραπῇ)*. Bacon thus arrives at his solution of the twofold difficulty, that this statement refers not to the Gospel but to the Revelation of John. If attached as a note in any manuscript it must have stood between the two, the two writings being in some respects adjacent; and while intended